all that beare thy crosse: gather vs into one cõmunion of thy truth, and giue vnto euery one a spirit vnto his calling, that being mindfull of the account, and that we are called Christians, we may firmely resolue, speedily begin, zealously go on, and continually persuere in doing and searching thy most holy will. Good Lord blesse and sanctifie our meeting, that no temptation hinder me in speaking, or these in hearing, but that thy word may be heard and spoken as the word of God, which is able to saue our soules in that day: howsoeuer it pleaseth thee by weake and foolish things to magnifie thy selfe, there is no cause ô Lord most iust, why thou shouldest heare sinners, which art displeased with sin, but for his sake which hath suffered for sin and sinned not, in whose name we are bold to lift vp our hearts, hands, and voyces vnto thee, saying as he hath taught vs,

Our Father, &c.

FINIS.

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FINIS.

THE SINFVL MANS SEARCH, OR SEEKING OF GOD.

22698

By Henrie Smith.

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THE SINFVLL MANS SEARCH.

Iob. 8. 5. 6 7.

5 *If thou wilt early ſeeke vnto God, & pray to the Almightie.*

6 *If thou be pure and vpright: then ſurely he will awake vnto thee, and make the habitation of thy righteouſneſſe proſperous.*

7 *And though thy beginning be but ſmal: yet thy later end ſhall greatly increaſe.*

IN a ſicke and euil affected body (dearely beloued) we vſually ſee preparatiues miniſtred, that the maladies may bee made more fit and pliable to receiue wholſome medicines. The lyke, yea, and

greater regarde ought wee to haue of our ſoules, which being not craſie only, or lightly affected with ſinne, but ſicke euen vnto death, had need to be prepared with threats and exhortations, comforts and conſolations, one way or other, that they may be made fit, not to receiue the preparatiue, but the perfection of happy ſaluation. And for this cauſe haue I made choiſe of this part of Scripture, as of a lyght to ſhine vnto vs in darkneſſe, a direction to our ſteps, & a lanthorne to our paths, while wee wander through the boiſtrous waues of this wicked world. The Text is plaine, and obiect to euerie mans capacitie, naturally budding into bloſſomes: The firſt containing or duetie, which wee are to performe towards God. The ſecond, Gods promiſes, if we performe this dutie.

Our duty towards God, is implied in theſe three conditions. Firſt, *If thou wilt early ſeeke vnto God.* Secondly, *If thou wilt pray vnto the Almighty.* Thirdly,

ly, *If thou bee pure and vpright*: so that the whole consisteth on these three pointes. First, what it is that God requireth, namely a diligent & speedie search, in these words, *If thou wilt seeke early*. Secondly, how thy search is to be made in praier, in these wordes: *If thou wilt praie to the Almightie*. Thirdly, what effect these thinges ought to worke in vs, a puritie and sinceritie of life, in these wordes, *If thou be pure and vpright*. Diuision.

As our duetie towardes God consisteth in three points: so Gods blessings towards vs, is also three-fold answerable to the same. First, for seeking hee promiseth, *he will awake vnto thee*. Secondly, for praying vnto him, *hee will make the habitations of thy righteousnes properous*. Thirdly, for being pure and vpright, *he wil make thy later end increase exceedingly*: yea, though thy beginning be but small.

First therfore concerning the search, it is a worke both in desire and labor Concerning the search.

to bee ioyned to God. In the Pſalme this ſtandeth for the burthen of the ſong: *They called vpon the Lorde in the time of their trouble, & he deliuered them* It is but *Aske and haue, ſeeke and finde, knocke and it ſhall be opened vnto you.* Sauing that heere theſe things are to bee regarded, to wit, how, by whom, and when we muſt ſeeke the Lord. How? Firſt, faithfully: for if yee haue but as much as *graine of muſtard ſeede, and ſaie vnto this mountaine, remoue, it ſhall remoue, and nothing ſhall bee vnpoſsible vnto yee.* Then next humbly, for it is the humble petition that pearceth the skies, & that ſhewed the publican to depart home to his houſe more iuſtified than the boaſting phariſy: & they alone that be humble and meeke, find reſt for their ſoules. And laſt of all, continually, for wee muſt not faint in well doing, becauſe the reward is not promiſed *to him that doeth, but to him that continueth to do.*

Pſal. 107

Math. 6,

Math. 17. 20
Eccle. 35

Gal 6.
1. Theſ. 6.

But we may long ſeeke, and neuer finde,

finde, except wee seeke the Father by the sonne: *For no man knoweth the Father but the Sonne, and hee to whome the Sonne shall disclose him: he is the waie, the truth, and the life, & no man commeth to the Father but by him. There is one God and one mediatour betwixt God and man, the man Christ Iesus.* So that if we sinne we haue an aduocate, Iesus Christ the iust, and he is the propitiation for our sinnes, onely let vs seeke the Lorde while he may be found. 1. Tim. 2.

And to this end the word *Seeking* is vsed in this place, that we may learne, that as the heauens, & the planets, and the whole frame of nature, were ordained so finish their course by motions and operation: so man, as he was ordained to a most blessed & happie end, should attaine thereunto, not by slouth and idlenesse, but by an earnest seeking of the same. The kingdom of heauē is like a treasure, which cannot be found without seeking & digging. It is like the precious pearl, for which Math. 13. 14

the wiſe Marchant was content not onely to ſeeke, but to ſel al that he had to buy it. God hath placed vs here in this world as husbandmen, to plough vp the fallow of our hearts: as labourers to work in his vineyard: as trauellers to ſeeke a countrie: as ſouldiers to fight the battell of the Lord agaynſt the fleſh, the world, & the deuill. And for this purpoſe hath he propoſed vnto vs, an vntilled land, a vineyard, a triple enemie to fight againſt: that wee might remember, that we muſt til the ground, if we wil reape the fruit: that wee muſt prune the vine, if wee wyll drinke of the grape: that we muſt fight if we will ouercome. *He that tilleth the land* (ſaith the wiſe man) *ſhal be ſatisfied with bread, but he that followeth idleneſſe, ſhall be filled with pouertie.* Idleneſſe is a moath or canker of the mind, and the fruits thereof are wicked cogitations, euill affections, & worſe actions: corrupt trees without fruit, twice dead, and plucked vp by the rootes, engendering

Pro, 28.

Iude. 1
Pro 24.

dering in the mind a loathing of God and godlynes.

Eſchue therefore idlenes I beſeech yee, and by the want ye find in others learne inſtructions for your ſelues. Be not forgetfull how buſie your enemy is, if he finde yee idle: firſt he putteth yo in minde of ſome vanitie: then offereth opportunitie to practiſe: then he craueth conſent; and if yee graunt him that, hee triumpheth by adding practiſe: he leaueth no meanes vnattempted, whereby he may ſubert and bring yee to perdition. To one (as to Eua) he promiſeth the knowledge of good and euill, Another he ſeduceth with lying ſpeeches, as he did Pharao the king, whome he deceiued by falſe Prophets. To the Iewes he pretended the temple of the Lord. To the Heathen he ſhewed vniuerſalities and antiquities. And to omit particulars, he leaueth no mene vnattempted wherby he may entangle the ſoules of the ſimple, & wrap them in the ſnares of death,

Gen. 3

Exod. 7. 22.

1. King. 12

1. Cor. 21.

death. Flie idleneſſe therefore, and ſeeke vertue, & the waie thereof: ſeeke learning, as for a iewell, make diligent ſearch and inquiſition after her: ſeeke early, and ſeeke late. In the morning ſowe thy ſeed, and in the euening let not thy hand reſt: ſeek him in the day of trouble, and he will deliuer thee, & thou ſhalt glorifie him. Seeke him, there is the commandement: he will deliuer thee, there is the promiſe: and thou ſhalt glorfiie him, there is the condition. To diſobey the commandement is rebellió, to diſtruſt the promiſe is infidelitie, to refuſe the condition is vile ingratitude. Wherefore let vs ſeeke, and ſeeke earneſtly, with a feruent ſpirit, & humbleneſſe of hart, & let vs perſuade our ſelues that there is no ſeeking without finding, no opening without knocking.

2 The ſecond circumſtance to be conſidered in this point, is to whome we muſt ſeeke for theſe things. Our direction is made vnto God, *For euery good*

Iames 1.17

and

and perfect gifte is from aboue, descending from the father of lights. And as for many causes we are to seeke to God, and to God alone, so especially for these foure.

First, because wee haue nothing of our selues, nor of anie other creature, but whatsoeuer wee haue, we haue it of God: for what hast thou that thou hast not receiued? in him we liue, we mooue, and haue our beeing. Art thou wise in thine owne conceit? O remember that the wisedome of the world is foolishnes with God. O consider that the naturall man vnderstandeth not the thinges of God. These things are hid from the wise and prudent, and are reuealed to babes and sucklings. Alas, what were man if hee were once lefte to himselfe, a map of miserie, and a sinke of calamitie. Alas, how were hee able to resist the fierie darts of the aduersarie, who contynually goeth about lyke a roaring lyon, seeking whom he may deuoure?

1. Cor. 2
Rom, 1.

2. Pet. 5
Reue, 2.

Heere

Heere yee may note firſt his mallice, for hee dayly accuſeth vs before the chiefe iudge of the Kinges bench: when he cannot preuail in this court, but ſeeth his billes of accuſation repelled: then hee remooueth the matter to the Court of our owne conſciences, where on the one ſide he layeth the bookes of the lawe, and ſtatutes made againſt ſinne; on the other ſide, the billes of accuſation brought in agaynſt vs out of the bookes of the lawe, alleadging theſe ſtrict places agaynſt vs: *The ſoule that ſinneth, ſhall dye the deth: Curſſed is hee that abideth not in euery pointe of the lawe, to doo it,* On the other ſide, hee bringeth in conſciences to witneſſe agaynſt vs, and then inferreth this hard concluſion: *Therefore there is no hope of ſaluation.*

Then if hee ſee that wee appeale from iuſtice to mercie, and ſaie: At what time ſo euer a ſinner repenteth, the iudge putteth all his wickedneſſe

out

out of his remembrance, hee dealeth with vs, as craftie worldlings deale in matters of lawe, who when they see theyr matters passe agaynst them in higher Courtes, bring downe theyr case into the Countrie, to be decided by the neighbours: who, either for their simplicitie cannot, or for theyr fauour dare not iudge of the truth of the matter.

So our aduersarie, though God himselfe do discharge vs, though our conscience doth testifie our innocencie: yet he accuseth in the third court before men, where hee is bolde to poure out his whole venome and poyson of his mallice against vs, and to forge what lies, and slaunders, and Lybels he list, because hee knoweth they shall be receiued as true. Thus hee accused Christ Iesus our blessed Lorde and Sauiour before Poncius Pilate, and caused diuerse false and vntrue witnesses to come in agaynst him.

But

2 But if hee were malitious onely to wish our destruction, and not mightie to wreake his malice, we shoulde haue little cause to feare: but he is mightie, therefore hee is tearmed a lyon, the power of darkenesse, a great dragon, which drew to the earth the third part of the starres of heauen: that is, with earthly temptation to haue ouerthrowen them, which seemed to shine in the Church of God as Lampes, and starres. O then how easie is our ouerthrow, if the Lord did not hold vs vp, which shine not as starres in heauen, but creepe like wormes on earth.

Luke 11
Eph, 6
Reu. 12

3 Yet if hee were but malitious and mightie, it were better with vs, but he is fierce, and therfore called a roaring Lyon, who laying wait for the bloud of the godly, stirreth vp bloud-thirstie persecuters, to make thēselues drunke with the bloud of the Saints: as most grieuously hee dyd from the time of Iohn Baptist, to the raigne of Maxentius, the space of 294. yeres, slaying some

ſome by the ſwoorde, burning other with fire, hanging ſome on the gallowes, drowning ſome in riuers, ſtabing ſome with forkes of iron, preſſing others vnto death with ſtones, deuouring many thouſandes of the tender lambes of Chriſts flocke.

To this mallice might and rage, is added his ſubtill policie, which he vſeth in circumuenting the faithful, he doeth not pitch his tentes in anie one place, but walketh about from place to place to ſpy out his beſt aduantage, in the night he ſoweth Tares, and in the daie hee hindereth the growth thereof. 4 Iohn 8.

Hee proceedeth after further, and added to his policie induſtrie, he conſidereth our natures and diſpoſitions, & to what ſinnes we do moſt incline: and thereunto hee applieth himſelfe, ſometimes by flatterie, ſometimes by feare, ſometimes by feeding our humours hee ſubtilly entiſeth vs, ſometimes by violence hee goeth about to 5

enforce

inforce vs, ſomtime by changing himſelfe into an Angell of light, hee endeuoureth to betraye our ſoules into his handes, and in whatſoeuer eſtate hee findeth vs, he thereby taketh occaſion to lay ſiedge to our ſoules.

Thus yee ſee noted in a worde, the force of our aduerſary, examine now your ſelues, whether yee haue anye thing in your ſelues, and you ſhall find nothing but weakeneſſe and corruption. God that giueth ſtrength to the mighty, wiſdom to the prudent, & knowledge to the vnderſtanding: hee teacheth Dauids hand to fight, and his fingers to battaile, hee giueth ſtrength to his armes to breake a Bowe, euen a bow of ſteele; wherfore let neither the wiſe man glory in his wiſdom, nor the ſtrong man in his ſtrength: but let him that glorieth, glory onely in the Lord

Pſal. 144.

Secondly, we are to ſeeke vnto God alone, becauſe none is ſo preſent as he for God, becauſe he is almightie and with his power filleth both heauen & earth,

earth, is preſent alwais with them that feare him, and ready to ſuccour them in diſtreſſe. The Lord is neere to all that cal vpon him in truth, he heareth our gronings and ſighs, & knoweth what thinges are neceſſarie for vs before we aske.

The third reaſon why we muſt ſeeke vnto God is, none is ſo able to helpe vs as he: but of this I ſhall haue particular occaſion to ſpeake when I come to this point, *and pray to him Almightie.* 3

The fourth reaſon why wee muſt ſeeke Chriſt alone, is, becauſe there is none ſo willing to help vs as he. It is a great courage to vs to make ſute, whē we are perſwaded of the willingneſſe of him to whom we make ſute: and I praie ye, who was euer more careſull for our ſaluation, and more watchful ouer vs than the Lord? Who euer put his truſt in him, & was confounded? In this reſpect he is called a father, becauſe, as the Father tendreth his Son: ſo the Lorde doeth all thoſe that put 4

their truſt in him. Can there bee anie more willing to helpe vs than Chriſt? whoſe whole head was ſick, & whoſe heart was heauie for our ſakes? yea, in whoſe body, from the ſole of the foot to the crowne of the head, was nothing but wounds and ſwellings, and ſores? but alaſſe this was nothing to that he ſuffered for our ſakes. He was compaſſed about with fears and horrors, til his ſweat was drops of bloud, and his bones bruſed in the fleſh: he was whipped, and ſcourged, and chaſtiſed with ſorrowes, till he cried out in the bitternes of his ſoule, *O Lord, if it be poſsible let this cup paſſe frō me.* The heauie hand of God was ſo grieuous vpon him, ỹ he bruſed his very bones, and rent his raines aſunder: he could finde no health in his fleſh, but was wounded, yea wounded to the death euen the moſt bitter death vpon the croſſe. His tender fingers were nailed to the croſſe, his face was wrinkled with weeping & wailing, his ſides imbrued

brued & gored with his owne bloud, ſpurting & guſhing freſh frō his ribs, the ſhadow of death was vpō his eies.

O what griefe could be lyke to this, or what condemnation could bee ſo heauy, ſith there was no wickednes in his hands? ſith he was the brightneſſe of his fathers glorie, and the ſonne of righteouſnes that ſhined in the world as to ſee his daies at an end, to ſee ſuch throbing ſighs and carefull thoughts without cauſe of his, ſo deeply ingrauen in the tables of his breſt. But was this all? no my brethren, ſith his excellencie was ſuch aboue all creatures, that ỹ world was not worthy to giue him breath, it was a greater griefe vnto him, to ſee himſelfe made a worme & not a man, a ſhame of men, & contēpt of the people: to ſee his life ſhut vp in ſhame & reproches, how could it but ſhake his bones out of ioynt, & make his heart melt in middeſt of his bowels? who was euer ſo ful of wo, & brought ſo low in the duſt of death,

vpon whom did the malice of Sathan euer get ſo great a conqueſt?

This though it were exceeding, yet it was not all, no, it was but a taſt of griefe in compariſon of the reſt: behold therfore (if your watrie eies will ſuffer you to behold) the depth of all miſeries yet behind: the ſinne that he hated, he muſt take vpon his own bodie, and beare the wrath of his father poured out againſt it. This is the fulneſſe of all paines that compaſſed him round about, which no tongue is able to vtter, or heart conceiue: the anger of the father burneth in him, euen to the bottome of hell, and deepe ſinke of confuſion: it wrapped him in the chaines of eternall death: it crucified him, and threw him downe into the bottomleſſe pit of calamitie, & made his ſoule by weeping and wailing to melt into theſe bitter teares trickling from his eies: *O God my God, why haſt thou forſaken me.*

O that my head were a well of wa-

ters

ters, and a fountaine of teares, that I might weepe day and night at the remembrance hereof: but leaſt I linger too long about one flower, while I haue many to gather, I will conclude this point thus in a word. Sith Chriſt hath ſuffered theſe, and an infinite number ſuch lyke tormentes for our ſakes, it is blaſphemous once to dream or imagine anie to be more willing to helpe vs than he: nay, he is more ready to heare our praiers, than we to offer them vnto him, inſomuch as hee complaineth by the Prophet Eſaie: *I haue bene found of them which ſought me not, al the day long haue I ſtretched out my hand vnto a rebellious people, which walked in a waie that was not good, euen after their owne imaginations.* And vnto *Ieruſalem* he ſaith: *O Ieruſalem, Ieruſalem, how often would I haue gathered thee together, as the henne gathereth her chickens, but you would not.* Wherefore to ende this point: Seek for knowledge, as for a treaſure, and for wiſdome, as for the

Eſay. 65

Math. 25

wedge of golde of Ophir. No mention ſhall be made in compariſon of it, of Corall, Gabiſh', or that precious Onix, *For wiſdome is more precious than pearles.* But aboue all thinges, ſeeke it where it may be found, and where is the place of vnderſtanding? Surely, man knoweth not the path therof: the deep ſaith, it is not in me, the ſea ſaith, it is not in mee, death and deſtruction ſaie, wee haue heard the fame thereof with our eares: all creatures ſaie, it is not with vs: but God vnderſtandeth the way thereof, & vnto man he ſaith: *The feare of the Lorde is the beginning of wiſedome, and to departe from euill is vnderſtanding.*

Iob 28

Pro. 9

The third circumſtance is, when we muſt ſeeke vnto God: & holy Dauid anſwereth, *Early, euen in a time when he may be found.* Let vs redeeme the day, which wee haue foreſlowed ſo many daies, wherein we haue ſo long hardned our hearts: let vs take vp this daie & make it the day of our repentance:

Pſal. 32

let

let vs make it a day of newnes of life, as it is the first day of the new yere: let euen this moment be the last of a sinfull life, and the first day to godlines. And as the wise man saith: *Make no long tarrying vnto turne to the Lord, and put not off from day to day, for sodainly shal the Lords wrath breake. & in thy securitie thou shalt bee destroied, and shalt perish in the time of vengeance.* Eccle. 5

Art thou a Magistrate, placed in high roome and authoritie, and seated in the throne of dignitie? then vse not this thy might to wrong and oppression, grinde not the faces of the poore, swell not with pride, despising his lowe estate: *Sell not thy righteousnesse for siluer, preferring the Marchants of Babylon before the Citizens of Ierusalem.* Amos 8.

Art thou a priuate labouring man? *Doe thy duetie truely, bee subiect, and liue in dread to displease the good Magistrate.* 1. Pet. 3

Art thou olde, and hast consumed the flower of thy youth in wantonnesse?

breake off thy course, and frame thy selfe to sobrietie: giue the water no passage, no not a little: for if it haue neuer so little issue, it will ouerflowe thee; and if thou do slacke the raines neuer so little, thy sins will carry thee (like a wild horse,) thorow brambles & bushes, and will leaue no soundnes in thy flesh, worke this reformation in thy selfe betimes, euen to daie, euen this first daie of the new yere: *If ye will here my voice, harden not your horts.*

Art thou young, and doest begin to flourish like the yong palme tree? O consider, that the only way to retaine the blossomes of thy beautie, and to keepe thy floure from withering, and thy leafe from fading away, is to seek early vnto God, and to applie thy minde to vnderstanding, to preuent the morning watches, and to giue thy bodie to be moistned of the morning dew! For beside the good hours that are well imploied in some good studie and holy exercise: early rising bring-

bringeth health to thy bodie, and increaſeth the number of thy daies.

Seeke therefore, and ſeeke early, conſecrate your ſelues Nazarits vnto the Lorde, touch no vncleane thing giue no prouocatiõ to the fleſh, *Striue with the cocke in wathfulnes, & riſe with the chirping of the birds: ſacrifice your body a ſweet ſwelling ſacrifice vnto the Lord. This ſacrifice is like a ſacrifice of fine floure: it is lyke the fat taken from the peace offering: yea, it is better than any ſacrifice, it is like the flower of roſes in the ſpring of the yere, and as the lillies in the ſprings of waters, and as the branches of Frankenſence in the time of Summer*: and as a veſſel of maſſie golde beſet with rich ſtones, as a fayre Oliue that is fruitfull, and as the tree that groweth vp to the clouds. Hauing ſpoken of the Search, it followeth that I ſpeake of the manner how it is to bee made. In praier, by theſe wordes, *If thou praie vnto the Almightie.* Eccl. 12 Eccl. 32. 47 50

I ſhewed ye before the force of our aduer-

aduerſarie, receiue nowe a ſhielde againſt his force, euē the ſhield of praier. He is not to be reſiſted by ringing an hallowed bel, not by ſprinkling of holy water, nor by the reliks of ſaints, not by our owne workes and merits, for theſe are weapons of his owne making, but by an earneſt ſeeking to God, which ſearch and ſeeking muſt be made by praier, againſt which his poiſoned venome taketh no effect.

It is his mallice that accuſeth: praier pleadeth thy caſe before God, and repelleth all his accuſations: for all the Prophets do witnes, that whatſoeuer we aske in praier, if we beleeue, wee ſhall receiue it. It is his rage and fury that ſhould terrifie vs, nay, that praier that ſtrengthened Sampſon to rent a yong lion, as one ſhoulde haue rent a kid, hauing nothing in his hand, ſhall ſmite and ſhut vp the mouth of this Lion. As for his policie and walking vp and downe, ſeeking to deuour vs, it cannot preuaile, *for the praier of the faith-*

Math 2

Iames 5. 15

faithful shall saue them, & the Lord shall raise them vp, & if they haue committed sin it shall be forgiuen them, & after this conflict ended, they shall triumph for euer with Iesus Christ our sauior. But in any case see you vnite to your praier knowledg, that you be not seduced to offer your petitions to strãge gods, as saints, stocks or stones. Then consent that we aske only in the name of Christ Iesus, not for any desert of our owne: for whosoeuer beleeueth in Christ, shal haue remission of sins, he shal not perish, but haue life euerlasting, hee shall not come into iudgement, but shal passe from death to life. Lastly, a confidence, which is a certaine perswasion of Gods mercie toward vs: this is that praier, of which the lambe testifieth, *That whatsoeuer we aske by praier, it shall be giuen vs by God the father*. A thing (dearly beloued) so precious, that nothing is more accepted in heauen, nothing more gratefull to God: a seruice commãded of God

Iohn, 16

Act, 25. 10

him

himselfe, taught by Christ our sauior, & frequented by the Angels: a thing of more force with God, than any oration of the eloquent.

Iosu. 6 Hast thou not heard how the Sun stood still in the firmament, and was not suffered to run his course? Iosua 2. King. 20 and Ezechias praied, and the Sunne stood still. Hast thou not heard of the stopping of the lyons mouthes? Daniel praied, and his praier stopped the Dan. 6 Lions greedie & deuouring throats. Hast thou not heard of the diuiding Exod. 14 of the red sea? the Israelites praied, & the waters of Iorden were dried vp, yea, the Israelites praied, and the waters stoode about them like to a wall. Hast thou not heard howe the fierie Dan. 3 furnace lost his heate? the three children praied, and the fire lost his heat. Hast thou not heard how the heaues 3. King. 8 were opened and shut? Elyas praied, and the heauens were shut vp three yeeres: Elias praied, and the cloudes powred downe raine from heauen.

O

O ſure fortreſſe, more forcible than anie engine, and ſtronger than the gates of hell, and to conclude the ſum and ſubſtance of all in few words: the only thing wherby mortal men haue the clouds, & the Stars, & the Angels and all the powers of heauen at commandement. For as Deborah ſong in her ſong: They fought from heauen, euen the ſtars in their courſes fought againſt Siſera: for all creatures haue ben ſubiect to the praiers of the faithfull, to reuenge the Lords quarrell, to helpe the Lord, to helpe the Lord againſt the mightie. Praier hath euer bin the cogniſance, & the victorie, & the triumph of the faithfull: for as the ſoule giueth life to the body, ſo praier giueth life to the ſoule Iud. 5.

O that I could engraue the loue of it in your hearts, as with a Diamond, and ſo inſtill your mindes, that my wordes might bee prickes vnto your conſciences, and thereby giue ye occaſion to pray often. It is a wonderful matter

matter to bee able to perſwade men, but if praier be able to perſwade the liuing God, ô howe great is the force thereof! it goeth through the clouds, & ceaſeth not till it come neere, & wil not depart till the moſt high haue reſpect therevnto. O that you woulde therfore pray often, & learn of Chriſt (the moſt abſolute pattern of our life) to pray continually. He praied in his baptiſme; in the wildernes, in preaching, in working of miracles, in his paſſion, on the mount, in the gardē, in his laſt ſupper, in commending his ſpirit to God at al times, & in al places, that he might leaue vnto vs an example of the ſame. It followeth, *And pray to the Almightie.* To thoſe three former reaſons which I brought, why wee muſt ſeeke and pray to God alone, I added this as a fourth: becauſe there is none ſo able to help vs as the Lord. He that truſteth in the Lord ſhall be as mount Sion. If God be on our ſide, who can be againſt vs? It is God that iuſtifieth, who

Luke 6
Luke 5
Luke 6
Iohn 11
Mateh. 26
Iohn 18
Luke 22
Luke 23
Math. 19

Pſal 40
Rom 8.

who condemneth? The Lord destroi- 2. Tim. 4
eth the counsaile of the Heathen, hee
maketh their deuises to be of no effect
Christ is the Angell of great counsel, Psal. 33
wisedome, and vnderstanding, and Esay 9.
there is no deuise agaynst the Lorde. Pro. 2
The world notwithstanding is come
to that frame, that euery mā hath got
him a strange kinde of beleefe. Some
beleue not the law, but the prophets:
some be persuaded in the supremacy
but not in the sacrament: some in free
wil, but not in merit: some in inuoca-
tion on saints, but not in purgatorie:
some in pilgrimages & pardons, but
not in images: some like the doctrine
well inough, but not ỹ preachers: the
most beleeue little, yet many beleeue
somwhat, few beleeue all: therfore to
deale plainly, because plaine dealing
is best, you must not beleeue by the
halfes: I meane, you must not repose
some trust in God, & some in Saints,
but all in the Lorde. *The Gods of the* Psal.
Gentiles they haue mouths and speake not,
eies and see not, eares and heare not, then

what can be loked for at their hands? But the Lord is strong and mightie, a mercifull God: and therefore thorow the Scriptures hee is called a Rocke, a Fortresse, a strong Tower, a Sheld, a horne of saluation, a refuge, the Lord of Hostes, with other such like appellations, that we might be assured, that our helpe and deliuerance commeth from the Lord.

Psal. 18

Putteſt thou anie trust in man, whose breath is in his nostrils? Curssed is he that maketh man his strength, and flesh his arme. Surely Pharaoh, and al princes are a broken staffe, on which if a man leane, it wil strike into his hand and pearce it, & laie him groueling in the dust: *It is better therefore to trust in the Lorde, than to put anie confidence in Princes*. Thinkeſt thou that Angells, or Saints, or Images, can helpe thee? O fooliſh and impious pietie, to attribute more vnto the Angels, than they dare arrogate vnto themselues. The Angell in the Reuelation, forbiddeth

Iere. 17

2. King. 16

Psal. 118

Rene. 19

Iohn

Iohn to worship him. As for the Image we read that to turne the glory of the incorruptible God, into the similitude of corruptible creature, is idolatrie. Well may I then affirme with Moses; *Curssed be the Image, and the Image-maker.* The conclusion therefore of this point, is this, that we seeke the Lord and his strength euermore, that we pray vnto God in humilitie & sincerítie, & in full assurãce of faith cõtinually, who without end is to be sought, because without end he is to be beloued. Rom. 1: Deut. 27.

The third thing contained in our duty is, what effect this seeking and praying ought to worke in vs, comprehended in these wordes: *If thou be pure and vpright.* If the clowdes bee full, they will powre foorth raine vpon the earth: and vnpossible it is, that a man that seeketh after God and praieth vnto the Almightie, shoulde not bring foorth the fruites of a godly life, for if the tree be good, the fruites cannot be bad: and if the head of the water bee pure, it will send foorth pure waters into the Cesternes. Wherefore as good

motions are ſtirred vp by prayer, ſo muſt they be foſtred by practiſe of life, according to that of the Apoſtle: *Quench not the ſpirit, nor greeue the holy one of God, by whom ye are ſealed to the day of redemption.*

1, Theſ. 5

Hee quencheth dearely beloued the ſpirit, which being once lightened with the ſparckles of fayth, and felt Gods motions in his heart: dooth neglect to encreaſe the one to a flame, and the other to good workes in his life, but with the dogs turneth to his vomite, and with the Sow that was waſhed, to her wallowing againe in the mire. Therefore (beloued) loue and ſeeke the Lord, pray to the Almightie, be pure and vpright in conuerſation, flie from ſinne as from a Serpent; for if thou come neare, it will byte thee. The teeth thereof are as the teeth of a Lion, to ſlay the ſoules of men, & al iniquitie is as a two edged ſword, the woundes that it giues cannot be healed. I dare not ſtand as I would vpon theſe pointes, fearing tediouſnes: wherefore let this ſuffice for the former generall part, concer-

Ephes. 4.

ning

ning the dutie we owe vnto God.

Now Gods promiſes for the performance hereof, yeeld vnto vs moſt plentifull matter of doctrine and conſolation. Firſt, of his iuſtice, that as hee will ſuffer no ſinne vnpuniſhed: ſo he will leaue no good worke vnrewarded, but giueth to euery ſeuerall action his ſeuerall hire, & iuſt recompence of rewarde. Shall the hower come, in which all that are in their graues, ſhall heare a voyce, & come foorth: they that haue doone well, to the reſurrection of life, they that haue done euill, to the reſurrection of condemnation? Shall the Lorde ſearch Ieruſalem with Lanthorns? Shall all foule corners be ſwept, and all pleits and wrinckles be vnfolded? Shall the ſea, graue, death, and hell, giue vp all that is in them? and ſhall all the dead (both great and ſmall) ſtande before GOD, when the bookes are opened? and ſhall euery man haue praiſe of God according vnto his deſeruing? Shall wee then diſcerne betweene the veſſelles of honour and of wrath, be-

tweene ſheepe and goates, the iuſt an
vniuſt? Finally, ſhall there bee an infa
lible, generall, and incorrupt iudgemen
1, Theſ.5 wherein the booke of all our offences ſha
be laid wide open? Now God be merci
full vnto vs; be fauourable O Lord, be fa
uourable. But to proceed, it is thy natur
O Lord, to gather vp the wheat, & burn
Ephes.4 the tares, to cut down all fruitleſſe trees, &
caſt them into the fire, yea, into a fieri
furnace, that neuer ſhall bee quenched
into an vtter darkneſſe, where is wee
ping, wayling, & gnaſhing of teeth; the
be fauourable O Lord, be fauourable.

Dooth not the Lorde ſpare Dauid,
king and a prophet for murther? doot
he not ſpare the Sichemits for adultery
nor Abſolon for treaſon? nor Saule fo
tyrannie? nor Elie for negligence? no
Achab, Ieroboam, nor Iezabell for cru
eltie? nor Herod, Nabuchadnezar, an
Lucifer for pride; nor Pharaoh for in
credulitie: then be fauorable O Lord, b
fauourable to vs, in whome almoſt euer
one of theſe ſinnes do dwell & remaine

Di

Did the Lord for corruption ouerflow the world with water? did he burne Sodome for her villanie? did he caſt Adam and Eue out of paradiſe, for eating of the forbidden fruite? did hee ſtone a poore wretch to death, for gathering chips on the Sabaoth day? then be fauourable, O Lord; bee fauourable vnto vs. But dooth not the Lord ſpare the Cedar tree for his height? nor the Oake for his ſtrength? nor the Poplar for his ſmoothneſſe? nor the Lawrel for his greennes? No verely, from the Cedar that is in Lybanon, euen to thy Hyſope that groweth out of the wall, yea, euery one that bringeth not forth good fruit, is hewen down and caſt into the fire: it is a righteous thing with God, to render vengeance to thoſe that diſobey him, and to deſtroy ſuch as haue forſaken the law by euerlaſting perditiō.

Beholde, the Lorde ſhall come in the great and latter day of iudgement, when none ſhall eſcape his iudgement ſeate, with clowdes ſhall hee come, and euery eye ſhall ſee him, euen they which pier- Reue, 1, 7 2. Cor. 5.

ced him thorow, ſhall alſo wayle before him, beeing ſummoned all to appeare moſte fearefullye before hys imperiall throne of Maieſtie: then be fauorable O Lord, be fauorable. Alas, with what eyes ſhall we miſerable ſinners behold him, ſo glorioufly ſitting in his royall kingdome, with all his mighty and holy Angels, and whole number of Saints, ſounding with the voice of the archangell, & trumpet of God: cauſing the heauens to paſſe away with a noyſe, and the elements to melt lyke waxe, and the earth to burne with the woorkes thereof? yea, with what eyes ſhall we behold him, when wee ſee the Sunne darkened, the Moone eclipſed, and the ſtarres fall downe from heauen? But alas when he taketh the furbiſhed blade into his hand, when he is readie to throw the fierie thunderboltes of his wrath, when hee ſummoneth before him, the worme that neuer dieth, the fire that neuer ſhall be quenched, to reuenge vpon the wicked: into what a plight are they then driuen? then leaue they off; be

fauou-

auourable O Lord, bee fauourable, and ay to the hilles; O ye mountaines, come and couer vs, O ye waters come & ouerwhelme vs: wo, wo, wo, how great is this darkneſſe? The godly on the other ſide, are bathed in ſuch ſtreames of bliſſe, and aduaunced to ſuch happines, as neither tongue can vtter, nor heart conceiue.

The ſecond thing we haue to note in his promiſes, is his mercie, which exceedeth all his workes. For God, though he haue giuen a curſſe of the lawe againſt ſinners, yet ſeing Chriſt for the penitent hath borne the curſe, wherby his iuſtice is not impayred: he is content to accept our weakenes as our ſtrength, to recompence our imperfection with reward of greateſt perfection, & that which we can performe but in ſmall part, he is content to accept as whole, not for any deſert of ours, but in the ſatisfaction of his Sonne, who paid with the ſeal of his own bloud, the ranſome for our ſins, he hath cancelled the hand writing that was againſt vs. Wherfore we are to pray vnto God, that

whensoeuer our sins shall come in question before him, that he would looke vpon Christ Iesus, the true looking glas, in whō he shall find vs most pure and innocent, & to shine most cleerly in the righteousnes which hee hath giuen vs by faith: so that wee appeare not in our owne righteousnes, but in the righteousnes of the lambe, who hauing taken awaie the sinnes of the worlde, and hauing made vs as white as snow, though wee were as redde as crimson: saith, he will be mercifull to our iniquities, and will remember our sinnes no more. Of him doo all the Prophets beare witnesse, that thorough his name, all that beleeue, shall receiue remission of theyr sinnes. Againe, Drinke yee all of this, for this is my bloud, which is shedde for the remission of sinnes. Christ gaue himselfe for our sinnes, that hee might deliuer vs from the curse of the lawe, euen according to the will of the Father. Christ bare our sinnes in his owne bodie on the tree, that we beeing deliuered from sin, might liue in righteousnes, by whose stripes wee

are

are healed, for wee were as ſheepe going aſtray, but are nowe returned to the ſhepheard and Biſhoppe of our ſoules. It is no more but beleeue, and be ſaued: beleeue and receiue remiſsion: beleeue, and laye off thine owne righteouſneſſe, and inueſt thy ſelfe with the righteouſneſſe of the vnſpotted lambe.

Dauid was yong, and after was olde, yet in all his daies he neuer ſawe the righteous forſaken. Sometimes he ſcourgeth his children, but like a louing Father hee layeth no more vpon them than they are able to beare, for hee afflicteth them for his owne iuſtice, becauſe they are ſinners: for his wiſedome, to exerciſe their faith: for his mercie, to cauſe them to repent: but this is the end of all, he helpeth them in theyr diſtreſſes, hee reuengeth himſelfe vpon his enimies, & giueth to his people reſt & quietnes. O that we woulde therefore praiſe the Lord, and forget not all other his ſingular benefits: O that we wold confes, that his mercie endureth for euer.

The third thing to note in his promi-

ſes,

ſes, is his bountifull kindneſſe, in requi-ſting ſo ſmall a thing, with ſo great and ly-ſberall bleſſings: and bindeth himſelfe by obligations (as it were) that as ſure as we performe the one, ſo hee will not fayle to accompliſh the other.

The fourth, is his patience & long ſuffering, which is not ſlackneſſe, as ſome men account ſlackneſſe: but is patience, becauſe willingly hee woulde haue no man to periſh, but gladly would haue all men come to repentance. Hee is content to ſtaie our leaſure, till we ſeeke and praie vnto him: and neuer ſmiteth, tyll there be no hope of redreſſe.

The fift, is his loue, in that hee is content to ſtirre vs vp to holy exerciſes, and puritie of lyfe, and to allure vs with fayre promiſes of aide, & proſperous increaſe of all his bleſſings in this world. The particular examination of theſe bleſſinges woulde require a larger diſcourſe, than (fearing tediouſneſſe) I dare preſume to trouble yee wiall: wherefore a worde of each, and ſo I end.

Touch-

Touching the firſt, where it is ſaid, *God will awake vp vnto thee*, it is a greater benefit than the wordes import: for it ſignifieth, not onely that he will heare thee, but that hee will alſo doo what thou deſireſt, and ſatisfie thy requeſt. As long as the ſinner ſleepeth, the Lorde is ſayde to be a ſleepe: but as ſoone as the ſinner awaketh from ſinne, God will ariſe (ſayth Dauid) and his enemies ſhall bee ſcattered: and they that hate him, ſhall flie before him, as the ſmoake vaniſheth before the wind, and as the waxe melteth before the fire, euen ſo ſhall the wicked periſh at the preſence of God. Wherefore as Paul exhorted the Epheſians, ſo I exhort you, *Awake thou that ſleepeſt, ſtand vp from the dead, and Chriſt ſhall giue thee light:* awake vnto God and God will awake vnto thee, & Chriſt euen the ſonne of God, the bright morning ſtar, ſhall giue thee the light of lyfe. Pſal. 78 Ephe. 5

In the ſecond, he promiſeth abundance of worldly bleſſinges, in recompence of prayer, for it is ſayd, *He will make the habitations of thy righteouſneſſe proſperous:* that Reue

is,

is, the Lorde will make peace within thy walles, and prosperitie within thy pallaces: hee will commaund his blessings to be with thee in thy store-house, and in all thou settest thy hand vnto: hee will open vnto thee his good treasures, euen the Heauens to giue rayne on thy land in due season. Thou shalt lay vp gold, as the dust, and the gold of Ophir, as the flint of the riuer: thou shalt wash thy pathes with butter, and thy rockes shall poure out riuers of oyle: thou shalt call saluation thy wall, and prayse shall be in thy gates. Lo, thus shall the man be blessed that feareth God.

Lastly, for *beeing pure and vpright*: hee will make thy latter end greatly increase, and that thou maist the lesse mistrust his promise, hee will doo it, though thy beginning be but small.

Heere (brethren) ye see what a sea of matter is offered mee, whereunto if I woulde commit my selfe, I might discourse vnto yee, what straunge euentes (by Gods prouidence) haue happened

in the world, what great Kinges and Potentates haue been plucked downe from theyr thrones, and what contemptible persons in the eye of the worlde, haue beene aduanced to theyr roomes. How Mardocheus a straunger was exalted into Hamons place: how Ioseph and Daniell, the one a bond-man in Egypt, the other a captiue in Babylon, were made Princes in those Kingdomes. But because I will not ouer-much transgresse the bondes of modestie, or hold ye longer than in this place I haue beene accustomed: onely remember what the Prophet sayth; *Hee raiseth the needie out of the dust, and lifteth the poore out of the mire, that he might set him with the Princes, euen with the Princes of the world.*

Remember the example of Dauid, whome the Lorde chose, and tooke from the Ewes greate with young: that hee might feede his people in Iacob, and his inheritaunce in Israel. Remember the example of Iob, howe the Lorde turned the captiuitie of Iob, as the riuers in the South,

South, how hee bleſſed the laſt dayes of Iob more than the firſt, how he gaue him ſheepe, and camels, and oxen, and ſhee Aſſes, in more abundaunce than hee had before, howe hee encreaſed him wyth ſonnes and daughters, euen to the fourth generation, ſo that hee dyed beeing olde and full of dayes. Remember euen our owne eſtate, for whome the Lorde hath doone great thinges alreadie: as created vs, and redeemed vs, and ſanctified vs, and not long ſince delyuered vs from the gaping iawes of thoſe that ſought to ſucke our bloud. Vppon ſome hee hath beſtowed humilitie, whereby theyr mindes are adorned with vertue: honor vpon others, whereby their perſons are inueſted with maieſtie: vppon others comelyneſſe, whereby the other two are graced: vpon others Orchardes, which they planted not, or at leaſt vnto which they gaue no increaſe: vppon others increaſe of vertuous children, whereby theyr poſteritie is preſerued · vppon others, the free paſſage of his word, which

along

a long time had bene obſcured by ignoraunce, the mother of deuotion, as the ſhauelings call it, but vnder a ſtepdame of deſtruction, as wee perceiue it: and though hee beſtowe but ſome one or two of his bleſſings vppon vs, yet howe much are wee bounde for theſe bleſſinges, to ſing praiſe, and honour, and glorie, vnto him that ſitteth vppon the throane, and vnto the lambe for euer. Reue.5.

But vppon whome hee hath beſtowed all theſe bleſſinges. O howe ſtrictly by good cauſe are they bounde to magnifie the Lorde, and to reioyce in God theyr Sauiour. Examine then your owne conſciences, I beſeech yee, whether God hath beſtowed all theſe bleſſinges vppon you or no, and if hee haue, O what greate cauſe haue yee to come before his face with praiſe, to ſing lowde vnto him with Pſalmes, to worſhippe and to fall downe before him, to giue vnto the Lorde the glorie of his name, to bring an offering of thankeſ-giuing, and to enter into his Courts with praiſe. And yet who knoweth Pſal.95 Pſal.96

eth, whether the Lorde hath greater blessings for yee in store, yee may bee sure he will pull downe the mightie from theyr seate, and exalte the humble and meeke. Surely, the Lorde doth vse vertue as a meane to bring vs to honour, and whosoeuer you shall see endued with the vertues of this text, I meane, with seeking vnto God, with prayer and puritie of life: yee may be sure there is a blessing reserued for him of the Lorde, yea, such a blessing, as though his beginning be but small, yet his latter end shall greatly increase.

God increase the loue of these things in our heartes, and make vs worthie of Christs blessinges, which hee hath plentifully in store for vs: that after hee hath heaped temporall blessings vppon vs, hee would giue vs the blessing of all blessings, euen the life of the world to come.

FINIS.

Edward
Winter John

MARIES

CHOISE

With praiers written by the same

Author

Henrie Smith

LONDON

Printed by T. S. for Cuthbert Burby

1 5 9 4

MARIES CHOISE.

With praiers written by the ſame Author.

Henrie Smith.

LONDON,
Printed by T. S. for Cuthbert Burby.
1594.

MARKER

MARIES CHOISE.

Luke 10. 38. 39, &c.

38 *Now it came to passe as they went, that hee entered into a certaine towne, and a certaine woman named Martha, receiued him into her house.*

39 *And she had a sister called Marie, which also sate at Iesus feet, and hrard his preaching.*

40 *But Martha was cumbred about much seruing, & came to him, and said, Master, doest thou not care, that my sister hath left me to serue alone? bid her therfore that she helpe me.*

41 *And Iesus answered, and sayde vnto*

her, Martha, Martha, thou carest and art troubled about many things.

42 *But one thing is needfull, Mary hath chosen the good part, which shall not be taken away from her.*

AS Christe had shewed himselfe louing vnto Lazarus and his sisters, in raising him frō the death of the bodie, and then from the death of the soule: so doo they heere shew theyr thankfull mindes to Christ againe, the one by receiuing him into her house, and the other by entertaining him into her heart. As hee was God, he was receiued of Marie: as he was man, hee was receiued of Martha. They both desired to entertaine our Sauiour: as Iacob and Esau desired to please theyr aged Father: but Marie made choyce of the better parte, and was preferred before her Sister, as Iacob spedde sooneste of moste dain-

Iohn 11

Gen. 27

daintie Venison, and preuented his brother of the blessing. And although the care of Martha in entertaining of Christ bee not to bee misliked, yet Maries diligence in hearing his doctrine, is of purpose preferred, to teach vs, that it is much better with Mary to studie in the worde, and first to seeke the kingdom of God, than with Martha to labour in the worlde, and to neglect that heauenly kingdom. And yet notwithstanding, such is the corruption of this rustie age, that our greatest care is to prouide for this present life, as the rich man, Luke 12. that inlarged his barnes wherin to put his store for many yeres: but wee neuer or very late remember to prouide for the lyfe to come, lyke that other rich man, Luke 16. that neuer thought of heauen, till hee was tormented in the flames of hell. Math. 6. 33

In the 11. of Iohn, Christ is sayd to loue the whole family, and heere hee is said to come vnto them. For whom

he loueth he cannot choose but visit lyke the friends of Iob that came to comfort him in his great aduersitie, yea, and the greater loue hee beareth vnto anie, the oftner he wil resort vnto them, yea, he will come and dwell with them. Iohn 14. 23. Like Iacob that came downe into Egypt, to his beloued sonne Ioseph, and dwelte in Goshen. But Christ is yet more kind than Iacob was, for hee came not tyll he was sent for with horses and Chariots: but Christ came of his own accorde to this beloued familie. Thus doeth he alwaies preuent vs with his blessings: before hee was desired he came into the world, he called his Apostles before they came to him, and before hee was requested hee came vnto this noble house. O happy house that entertayned such a Guest, but thrice happie inhabitants to whome such a Guest woulde vouchsafe to come! When he came vnto the swinish Gadarenes, they desired him to depart

Iob. 2

Gen. 47.

Gen. 45

depart out of their coastes, preferring theyr swine aboue their Sauiour: but this godly family receiued him into their house, preferring their God before theyr golde, and the health of theyr soules before theyr worldlye wealth. They receiued him into their house, who had not a house wherein to put his head. Wherein their hospitalitie is commended, and shall certainly bee rewarded at that dreadfull day: for with this and such like works of mercie, the Lord shall answere the sentence of iudgement, which is to be denounced against the wicked, that neuer exercised those workes of mercie. Let vs learne by their example to be harberous, and giuen to hospitalitie, which is so often commended vnto vs in the Scripture, and shall bee so richly rewarded at the last day. Those godly Fathers, Abraham and Lot, entertained Angelles in the habite of straungers: So we may dayly entertaine Christ Iesus in the habite of a poore

Luke 8

Math. 8. 19

Math. 25

Gen. 18.

Gen. 19

poore man, of a blinde man, of a lame man, and whatsoeuer is doone vnto anie of these that are his members, he accounteth and accepteth as doone vnto himselfe. Now as this vertue of hospitalitie is commendable in all sortes of men: so is it more specially commended to the Ministers, who are expresly commaunded by the Apostle among other things, to bee giuen to hospitalitie. Vnto the Leuites in the time of the lawe, the Lord appoynted Cities of refuge, to signifie that the Ministers house shoulde bee the poore mans harbor, and his store their treasurie: but the true Ministers of our dayes haue no cities of refuge for others, for they haue none for themselues: they haue not wherewith to releeue the wants of others, for they haue not to releeue theyr owne.

1. Tim. 3. 2

Num. 35.

When Martha had thus entertained Christ as hee was man, into her house, Marie began to entertaine him as

as he was God into her heart, she sate at his feet to heare his preaching, for no sooner was Christ come into the house, but that hee tooke occasion to teach and instruct the family, and in stead of bodily foode, which they bestowed vpon him, to giue vnto them the foode of the soule. Thus doeth he alwayes shew himselfe a thankfull guest, into what house so euer hee entreth, he leaueth better things behind him than hee findeth, he loues not to be in Zacheus debt for his dinner, for in stead thereof he bringeth saluation to his house, neyther doeth hee leaue his supper vnpaide for heere, for in sted thereof he bestoweth vpon them an heauenly sermon. This shoulde be the exercise of faithfull Ministers, when they are inuited to great feasts, that as they are called the salte of the earth, which serueth to season the meates, to make them sauery, and preserue them from putrefaction, so they shoulde season the table talke with some

Luke 15

Math, 5, 13

some godly conference, to minister grace vnto the hearers. Eph. 4. 29

These sisters were godly women, and both earnest fauourers of Iesus Christ, and yet in the maner of their deuotion there is such difference, that the worldly affection of the one may in some sort be misliked, in respect of the godly exercise and practise of the other: *Martha* is sore encumbered with much seruing, where a little seruice had beene sufficient, but *Marie* is attentiue to heare the word of God which neuer can bee hearde sufficiently.

Marie sitteth to heare the word, as Christ vsed to sit when he preached the word, to shew that the word is to be preached and heard with a quyet minde. In a still night euery voice is heard, and when the bodie is quyet, the minde most commonly is quiet also. But Martha is troubled with other affaires, and therefore vnfitte to heare the word: as the ground that is

Math. 5

Luke 4.

Iohn 8

sur-

surcharged with stones, or ouergrowen with weeds and thornes, is vnfit to receiue the seed, or yeeld any fruit to him that tilleth it. As often therefore as wee come to heare the worde of God, wee must not come with distracted mindes, we must not trouble our selues with the cares of this lyfe, which (as our sauior saith) are thorns to choake the word, & to make it vnfruitfull. For as Moses was vnfit to talke with God till he had put off his shooes, and the blinde man vnfit to come to Christ, till he had throwen awaie his cloake: so wee must thinke our selues vnfit to heare the word, & vnapt for euery heauenly exercise, til we haue put off our shoos, that is, our worldly cogitations & affections, and til we haue cast awaie our cloake, that is, all lettes and impediments which might hinder vs from profiting in our profession. Math, 5, 18. Luke, 8, 14. Exod. 3. Mark, 10.

When our mindes are quiet, we are fitte to deale with heauenly matters, there-

therefore the doctours conferred sitting in the Temple: and God delighteth to deale with vs when wee are most priuate: he appeared to Abraham sitting in the doore of his Tent. Gen,18
The holy Ghost came downe vppon the Apostles, and filled all the house where they were sitting. Act,2
The Eunuch sitting in his chariot, was called and conuerted by Philips preaching. Act,8

Marie sate at Iesus feet, yet sate she not sleeping, as many sit at the preachers feete, but shee sate at Christ his feete, and heard his worde. As Paule was brought vp at the feet of Gamaliel, & was perfectly instructed in the law of the fathers. Act,22,

Her humilitie is commended, in that she sate at Iesus feet, to shew that the worde is to bee heard with all humilitie: her diligence and earnestnes appeareth, in that she would not depart to helpe her sister, to signifie that the hearing of the word must be preferred before all wordly busines.

Her

Her diligence and humilitie ſer-
ueth to condemne our neglygence,
and contempt of Chriſt & his word:
wee doo not ſit at Chriſt his feet, nay
we rather ſet Chriſt at our feet, when
we are ſo neglygent in hearing of his
word.

Wee are as ſlowe to come to the Church, as the Rauen was to come to the Arke, and as loth to ſpend anie time in the ſeruice of God, as Pharao was loth to let the Iſraelites goe to ſerue the Lord. If a commoditie were to bee ſeene whereout ſome profite might ariſe, how carefull would wee be to procure it? what paines would wee take to get it? Abſolon was not more deſirous of a kingdome, than the rich men of our time are deſirous of golden gaine. But if it be a matter of coſte or trouble, if they cannot heare the worde preached without ſome hinderance to theyr worldly buſineſſe, and ſome extraordinarie charge to theyr purſſe, then lyke the Gada-

Gen,8

Exo,8,32

2,Sam,15

Luke 8, Math, 13.49 Gadarenes, they are content to take theyr leaue of Christ and his worde, and had rather loose that heauenlie pearle, than they woulde parte from theyr wordly pelfe.

Thus in Christ we haue the patterne of a good pastor, and in Marie the patterne of a good hearer: Let Ministers learne by his example, to 2, Tim, 4, 2. take all occasions to preach the word, to be instant in season and out of season: and let Christians learne by her example, first to seeke the kingdome of God and his righteousnesse, and Math. 6. then to prouide for the things of this lyfe.

While Marie was carefull for the foode of the soule, *Martha* was curious to prouide foode for the bodie her greatest care was to entertayne Christ, & to make him good cheere to testifie her thankfull minde vnto him that had done so great thinge for them, hee had raised her brother Lazarus from death to lyfe, therefor

h

hee was worthie to bee well entertai- 1. Kin. 17
ned.

If Elias deserued to be well dealt withall at the hande of his hostesse, whose sonne he had restored to lyse? 2. Kin. 4 or Elysa deserued such entertaynement for her sonnes reuiuing? then surely our Sauiour Christ was worthie to be welcome hether, where he had raysed Lazarus out of his graue, wherein hee had lyen by the space of foure dayes before. It was well done Iohn 11 therefore of *Martha* to shewe her thankfull minde vnto Christ, but it was not well don at that time to shew her selfe thankfull in that manner, it was then time to heare the worde: for at that time CHRIST preached the worde, it was no time for her to spende that time in other affayres, and to neglect the greatest affayre, the meanes of her owne saluation.

It was not vnlawfull for *Martha* to labour, no more than it was vnlaw-

full for Peter to sleepe, but when Christ was preaching, it was no time for her to bee so busie in seruing, no more than it was time for Peter to
Mat. 26 sleepe when Christ willed him so earnestly to watch and praye. When Christ preached out of Symons ship
Luke 5 to the people that stoode vppon the shore, it was no time for Peter to play the Fisherman. But when Christ had left speaking, and commaunded him to launch into the deepe, then it was time for Peter to let downe the net. There is a time wherein we ought to labour in our vocation, and a time wherin we ought to heare the word, and as we may not vtterly neglect our lawfull callings, to followe sermons: so must we not bestowe the Sabaoth, which is consecrated to the seruice of God, in following the workes of our vocation. All thinges haue theyr appoynted time (sayth the wise man) Eccle. 3. and euery thing is seemely in his conuenient season, but when

things

things are done prepostrously and out of order, there followeth confusion.

Although *Martha* did not heare Christ, yet did she labour for Christ: many in our dayes will neyther labour for Christ, nor heare of Christ: but as the Israelites were wearie of theyr iourney in the wildernesse, and lothed that heauenly Manna: so these men are wearie of euerie godly exercise, and are soone cloyed with the worde of God. The fiue foolish Virgins wasted their oyle to no purpose, and while they went to buy, were excluded the marriage: and these foolish men spend this time of grace vainly and wantonly, as though after this lyfe there were no time of iustice and vengeance to bee feared. The daie serueth for theyr pride or profit, the night is spent in sport and pleasure, and no time is lefte to heare the worde. When we are praying, they are playing: when we are preaching

Num. 21

Mat. 26.

they are eating and drinking, lyke the olde world, that eate and dranke, that married wiues, and gaue in marriage, while Noah was preparing the Arke for the sauing of his household. And as Baals Priests wounded themselues to serue their Idoll: so these men take daungerous courses, and straungely trouble themselues to serue the Deuill.

Gen 6

Heb, 11. 1. King, 18

Now Nartha findeth her selfe agrieued, and beginnes to enuie her sisters exercise, as Iosephs brethren enuied him for his dreames: & the sons of Ishai, that disdayned their brother Dauid, for his forwardnesse in the cumbat with Goliah.

Gen, 37.

1. Sam, 17

These two sisters, that in other things agreed so well together, in this doo differ so much, that Christ must haue the hearing of the matter, and decide the controuersie, Martha plaieth the plaintife, and accuseth her sister, Marie the defendant, answereth by her aduocate, and Christ himselfe

that

that tooke vpon him the office of an Aduocate, is become the iudge, and giueth sentence on Maries side, Martha complaineth of her sisters slouthfulnesse, and seemeth after a sorte to blame our Sauiour for winking at it, requyring him to see the matter redressed speedily. But Christ first reproueth Marthaes curiositie, and then excuseth, yea. and commendeth Maries care. In Martha it appeareth howe willing wee are please our selues in our owne conceits, and how readie to conceiue amisse of others doings, yea, somtimes to preferre our owne defects, before the perfections of other men. If Dauid chasten his soule with fasting, it shall bee turned to his reproofe, if hee put on Sackcloth, to testifie his contrition, they ieast at him, and the drunkardes make songs of him. If Iohn Baptist be temperate in his apparell and dyet, they will saie he hath a deuill. If Paule answere discreetly for himselfe, he shall

Psal. 69

Luke 7, 33

Act. 26

be charged to bee madde with ouermuch learning, yea, if our Sauiour Christ himselfe frequent the compa-
Luke,7,34 nie of sinners, to reclaime them from sinne, they will not sticke to call him a friend and companion of publicans and sinners. Amongest vs, if there be anie that be more forward in religion that the rest, and more dilygent to heare the word, as Marie was, there shall not want some or other to censure them at their pleasure, yea, to finde faulte, and to condemne them for so doing: yet are not the godly to be discouraged heerewith, or to desist from their godly exercises: for as the Lorde answered for Marie, when she held her peace: so the Lorde will defend their cause, and take their parte against their aduersaries. The Lorde cannot abide to heare his seruants ill spoken of, but is alwayes readie to maintaine their right, and to answere for them. He will not suffer Laban to
Gen 3,24 speake an ill worde to his seruaunt Iacob,

cob. And if Aaron and Myriam murmure agaynſt Moſes, the Lorde wyll puniſh it with leproſie, what a comfortable thing is this to the godly, that the king of kings will take theyr parts, & will not ſuffer them to ſuſtain anie wrong. Hee is a moſt ſure and truſtie friend, that wyll not abyde his friend to bee backbited or ill ſpoken of, but eyther hee will aunſweare in their defence, or hee will finde ſome meanes to ſtop their mouthes, and reſtraine the ſlanderous tongs of theyr enimies, as ſomtime he ſtopt Balaams paſſage, when hee went to curſſe his people, and cauſed the dumbe beaſt to ſpeake, and to reprooue the madneſſe of the Prophet, rather than hee woulde haue his people to bee curſed. Num. 12 Num. 22 2. Pet. 2. 15

The repetition of Marthaes name argueth the vehemencie and earneſtneſſe of this admonition. The Lord is faine to be very earneſt and importunate with vs, before hee can reclayme

Gen.22, vs. So when God spake vnto Abraham, hee called him twise by name: Christ called Peter thrice by name, Iohn 21. to cause him make his three-folde confession, to make amends for his three-fold deniall. And when the Lorde spake vnto Samuel, hee called
1.Sam.3 him foure seueral times by name, before hee aunswered: for such is the great mercie of God, that hee is content to admonish vs often of our dutie, and such is the dulnesse and peruersenesse of our crooked nature, that we cannot bee gained by the first admonition: but the Lord must call vs often and earnestly, before wee wyll hearken vnto him.

There are two things in this speech of Christ to be obserued. The first is, his modest reprehension of Marthaes immoderate care: the other is, his friendly defence of *Maries Choise*.

Though Martha was verie careful to entertaine Christ in the best manner, yet if he perceiue any thing in hir

worthie

worthie of reprehenſion, he wyll not ſticke to tell her of it: he wil not ſooth her in her ſaying, nor ſmooth her in her owne conceit, for all the trouble and coſt that ſhe beſtowes vpon him. If we be often inuited to ſome mans Table, and kindely entertained, it woulde bee vnkindly taken, if wee ſhould finde fault with anie diſorder, but foraſmuch as all Chriſt his actions are the inſtructions of Chriſtians, therefore euerie Chriſtian, but eſpecially preachers, whom it more ſpecially concerneth, muſt leatne by this example how to behaue themſelues, when they are inuited to great feaſts, namely, to ſpeake theyr conſcience freely when they ſee a fault. The beſt requitall that wee can make for our good cheare, is to giue good counſell and wholeſome admonition to them that inuite vs. When Chriſt dyned with the Phareſie, Luke 11. and was miſliked for not waſhing before dinner, hee tooke occaſion to reprooue

their

theyr hypocrisie, their outward shew of holynesse, which was the sinne of the Phareses: and at another time he noteth them, for preassing to the chiefe places at banquets, and sheweth what modestie is to bee obserued in sitting downe to meate, and what guests should be bidden to our table: So shoulde preachers behaue themselues towards those that inuite them to great feasts, when they see perhaps some faulte or disorder, eyther in the Master of the house, or in some other of the guestes, to saie vnto them thus, or otherwise, as the case requireth: I will warne you of one thing that will doo you good, that you would leaue your vsury and extortion, your couetousnesse and oppression, that you would leaue your swearing and blaspheming the name of God, that you woulde forbeare to prophane the Lordes saboth, that you would leaue your pride and excesse in your dyet and apparell: that you woulde forbeare

Luke 14

beare to speake ill of anie behind their backes, or to beare anie malice or hatred to anie of your neighbors. These are the faults which are easie to be espied almost in euerie place, and these are the faultes which the faythfull minister of Christ Iesus shoulde not leaue vnreprooued whereſoeuer he commeth: but as Elias tolde Ahab of his Idolatrie, though hee were his king, and Iohn Baptist tolde Herode of his adultrie, though he dyd many things for him, and heard him gladly: so shoulde the Preachers reproue the people for theyr notorious offences, notwithstanding some fauours and curteſies receiued from them.

1. King. 18 Math. 14 Marke 6. 20

If Christ had cause to finde faulte with *Martha* for her too much dilygence in his entertainment, it seemes he was not curious of his dyet, but would haue beene content with simple cates: he was no delicate or daintie gueſt, hee did not affect or delight in sumptuous bankets, or costly fare,

he

he rather requireth a religious hart, a constant faith, a willing mind to hear the word, with an earnest care to liue therafter. These are the things wherin the Lord delighteth, these are the iuncates which hee desireth, and which he preferreth before all earthly cheere. Thus is Martha reprehended for her curiositie: now let vs see how Marie is excused and commended for her godly care. One thing is necessarie (saith Christ) and what is that one thing? Euen to heare the word preached, which is the power of God to saluation, to euery one that beleeueth. A man may better want al things, than that one needfull thing, and yet we desire al other things, and neglect that one thing, which is so needfull. This one thing hath Marie chosen, and therefore hath chosen the better part. Marthaes part is good because it prouideth for this present life: but Maries part is better, because it leadeth to eternall lyfe. It is good

to

to be occupied about our calling, to get our liuing: but it is better to bee occupied in hearing the word, which is able to saue our soules. As the head and the foote are both needfull in the bodie, so Marie and Martha are both needfull in a common-wealth: man hath two vocations, the one earthly, by his labour, the other heauenly, by his prayer. There is the actiue lyfe, which consisteth in practising the affayres of this life, wherein man sheweth himselfe to bee lyke himselfe, and there is the contemplatiue life, which consisteth in the meditation of diuine and heauenly thinges, wherein man sheweth himselfe to be lyke the Angels: for they which labour in theyr temporal vocations do liue like men, but they which labour in spirituall matters liue lyke Angels. When they heare the worde, God speaketh vnto them: when they pray, they speake vnto God, so that there is a continuall conference between God and them, be-

becauſe they are continually exerciſed in hearing and praying.

Chriſt loued Martha for her hoſpitalitie, as Iſaac loued Eſau for his
Gen. 25,28 veniſon. So did he loue Marie for her diligence in hearing his word, as Rebecca loued Iacob for hearkning to her voice. A nurſe which hath her breſt full of milke, doth loue the child that ſucks it from her; & Chriſt which hath his breaſt ful of heauenly milke, is glad when he hath children to ſuck the ſame. Let vs therefore (as the Apoſtle willeth vs 1. Pet. 2. 12.) laying aſide all malitiouſneſſe, & all guile, & diſſimulation, and enuie, and all euill ſpeaking, as new borne babes deſyre the ſincere milke of the worde, that wee may growe thereby to be perfect men in Chriſt Ieſus: let vs breath after the fountaine of liuing water, which ſpringeth vp vnto eternall life, as the faintie hart deſireth the water brooke
Pſal 42,1 to quench his thirſt, and foraſmuch as many things are ſo troubleſome, and

one

one thing is so needful, let vs seek that one needful thing, the end of al things euen to feare God and keep his commandements, which we learn by hearing the word of God, whereby faith (without the which it is impossible to please God) is begotten and nourished in the hearts of men. Eccle, 12, 13 Heb, 11, 6 Rom, 10, 17

This is that good parte which Marie hath choſen, by so much better than her sisters choise, because it concerneth a better life, and hath the fruition of this present life. Marie hath a double portion: She heard the word, and eate of the meate which her sister dressed, for godlinesse hath the promise of this life, & of the life to come. 1, Tim, 4. 8 As for all other things, whether they be honors, promotions, pleasures, and what not? They serue onely for the maintenaunce of this present lyfe, which is so short and subiect to mutabilitie: but the word of God is the foode of the soule, the bread of lyfe, that immortall seede which bringeth 1, Pet, 1, 23

forth

forth fruit vnto eternall life. Let the
Luke. 21. 33. worde of God therefore be precious
vnto vs, because it is so permanēt, for
1. Pet. 1. 25. heauen and earth must passe, but the
worde of God endureth for euer. If
we make choise of anie thing beside,
it must be taken from vs, or we shall be
taken from it: but if we make choise
of this one thing, it shall neuer bee ta-
ken from vs, neyther in this worlde,
nor in the world to come. The Lord
Iamesi. 22. graunt that we be not onely hearers,
but dooers of the worde, that it may
be truely saide of vs, as Christ sayd of
his disciples that heard his preaching,
Mark. 1. 25. 90 Behold my brother, my sister & mo-
ther: or as hee answered the woman
that commended his carnall kind-
Luke. 11. 28. red, *Blessed are they that hearee
the word of God, and
keepe the same.*

FINIS.

[illegible] all times.

BEcause I haue sinned, O Lord, and done wickedly in thy sight, and prouoked thee to ang[illegible] by my abhominable wickedness making my bodie which thou hast ordained as a vessel for thine honour, an instrument to most detestable filthines, ô Lord be merciful vnto me, & pardon me this great wickedness: look not vpon me, good Father, with the eies of iustice, neither do thou draw against me the sword of indignent, for then how shall that am but dust, stand in thy presence, when thy wrathful indignation commeth forth as a whirle wind, and thy heauie displeasure as a mightie tempest, seeing the earth trembleth the depths are discouered, and the very heauens are shaken when thou art angrie? Exercise not therefore thy furie against me, that am but chaffe before the wind, & as stubble against a flaming fire: though I haue sinned grieuously in thy sight, preferring my wicked deffre, before thy holy commandement: esteeming the pleasure of a mornent, before eternall and euerlasting ioyes: nay, which is worse, making more account of vilenes and vanitie, and extreme folly and madnes, then

of the glory & maiesty of the most excellent wonderfull, & blessed God, nothing dreading his displeasure, whose wrath maketh the diuels to quake, and burneth vnquenchable vnto the bottomles pit of hell; whose might is so great, that by the breath of his nosthrils he can in the twinckling of an eye destroy a thousand worlds: yet am I bold, prostrating my selfe before the throne of thy maiestie, heartily to beseech, and humbly to intreate thee, that thou wilt not deal with me according to my merites, for I haue deserued that thou shouldst raine downe fire & brimstone frō out of heauen vpon me to deuour me, or to open the earth vnder me, to swallow mee vp quicke vnto hell: but thou art gratious and full of compassion, and rich in mercies, therfore do mē put their trust vnder the shadow of thy wings. I haue none in heauen to flie vnto but thee, nor in earth of whō I may receiue any comfort, but at thy fauourable hands, which are stretched out day & night, to receiue al that by earnest repentance turn to thee, being readie to ease all those that are laden with the burthen of their sinne, and to refresh their distressed cōsiences. In the multitude of thy mercies I approch vnto thee O Lord, desiring thee to looke down from the height of thy sanctuary, vpon me poore and wretched sinner, and to wipe away mine of-

fences,

fences, and to blot out my hmiſdeedes, eſpecially, this is my vngracious, vncleane, and vngodly acte, that it may not come vp in remembraunce with thee, nor bee imputed to mee for euer, for thy ſonnes ſake O Lorde, in whome thou art well pleaſed, in whome thou waſt fully ſatisfied vppon the croſſe for my ſinnes: graunt mee free pardon and remiſſion of that I haue ſo fooliſhly by my exceeding frailtie, committed againſt thee in this ſhamefull deede. But O thou my vncleane and vnthankfull ſoule! my vngodly and rebellious heart! what did I ſinfull wretch and execreble caitife, ſo blindly and deſperatly attempt? How art thou become quite ſenſeleſſe, that thou waſt ſo readie to anger thy moſt louing God, and to prouoke thy moſt mighty iudge, that thou mighteſt ſatisfie thy filthie fleſh, ſuborned both by thine and Gods moſt malitious aduerſarie, to grieue and vexe the ſpirite of the Lord, and to damne thy ſelfe for euer? Hath not God of his ſingular fauour, made the heauens of olde, and placed the Sun and Moone in them, two glorious lights, with innumerable ſtarres, a wonderfull workmanſhip for thy vſe and benefite? Hath he not lifted vp the clouds by his ſtrong arme, and heaped treaſures of raine, haile, and ſnow, to doe thee ſeruice? Hath hee not in the midſt of the world, laide the foundations of the earth, that

thou mighteſt haue a ſtable habitation, and mighteſt from thence behold euery way, thou lookeſt the walles of his beautifull pallace. Hath hee not gathered the waters into one place, and made the drie lande appeare, and drawne foorth by his power a pure ſubſtance of aire betweene heauen and earth, that fiſhes might multiplye in the ſeas, foules in great aboundance flie in the open face of the firmament, tender plants, hearbs, flowers, and trees in all varietie, growe and fructifie vppon the ground: yea creeping things, cattel and beaſts increaſe in infinite number, in paſtures, fields, gardens, orchards, and groues; and all theſe to doe thee pleaſure? Hath hee not further giuen thee ſprings and riuers, gold and ſiluer, pearls and iewels; euen plentie of ſtreames, ſtones, and mettall, to furniſh thee with whatſoeuer for profite thou needeſt, or for pleaſure deſireſt? Hath hee not made thee Lorde and ruler ouer all his creatures, euen ouer the huge Elephants, the Whale, the ſtrong Lyon, and Vnicorne, and horſe of warre? ouer the ſauage Tigers, Beares, and Wolues? ouer the mightie Eagle, Griffin, Vultur, Oſtrich, and Haulke? Art thou not clad and defended, fed and inriched, cheared and renowned by theſe his creatures, and that all the partes of thy body, and ſences of the mind, might be partakers of his goodnes, and with his ſweetnes refreſhed,

comforted & delighted in great measure? yea aboue all this, hath hee not breathed into thy body an immortall soule, that thou mightest remaine with him in glorie for euer? Did hee not at the first frame thee like vnto himselfe, that he might therfore loue thee as his sonne? Did hee not cast into thy spirit the beames of his wisedome, that thou through thy vnderstanding mightest behold him and his glory, and stirred vp sparks of goodnes in thy heart, that thou mightest by thy affection imbrace him and his bountie, and bee made perfectly blessed by his infinite happinesse, who when Adam thy vngratefull Father, by distrusting him that had faithfully promised, was throwly able to fulfill his will, and resolutely determined, exceedingly to aduaunce him, hauing [illegible] him this whole worlde in testimonie thereof, by discontenting his minde with the excellent estate he was placed in of vnspeakable loue, vnles he might be as good as God himselfe, prowdly desiring to make dust the fellow of him who was from euerlasting, infinitly full of wisedome, power, grace & maiestie, and had done all this at the perswasion of the most traiterous rebel of his right gratious king, & spiteful enemie of his most bountifull maister, euen then when this most villanous conspiring with Gods notorious aduersarie, had deserued immortall hatred against

him, and all that pertained vnto him: yea thee as yet vnborne, but contained in him, whose whole masse by this impious disobediẽce became by iust iudgement a temple of cursed estate for euer, and for euer: thou also thy selfe bringing foorth fruite of contempt of his law who is most holy, mercifull, and mightie: yet euen then I saye, of vnspeakeable pittie and compassion intended, nay promised, nay labored to deliuer him & thee from that dreadfull vengeaunce which yee had purchased by your owne wicked and vngratious demerites, & to reconcile you base abiectes and vile cast awayes, and yet stubborne and spightfull haters of the great GOD Iehouah, who when there was no meanes to bee found in heauen, nor seas, nor in the earth, nor vnder the earth, but that he should damne his onely begotten Sonne, the verie brightnesse of his glory, who neuer offended him, but was an eternall delight vnto his soule, & reioycing vnto his spirit, that thou mightst be saued, a grosse lumpe of slime & clay, still vexing him by thy wickednesse; yet deliuered his sonne into the full power of Satan, to put him to a most shameful death, by the hãds of most detestable persons, and did cast him farre away out of his fauour, and threw him down into the bottomlesse pit of his vnsupportable wrath & indignation, that thou mightst be placed between

his

his owne armes in the kingdom of heauen, in all roialty and glory, as his deare and entirely beloued ſon. Why therefore waſt thou O my vnholy and vnthankfull nature, ſo readie and prone, ſo violent and headlong to commit thinges highly diſpleaſant in his ſight, who in a manner, and as farre as it was poſſible, ſlewe himſelfe for thy ſafetie, when he had no creature ſo diſobedient vnto him as thee? O thou my inwarde ſoule, and ſpirite of my minde awake, and ſtand vp to defend thy ſelf, for thou art beſieged with mighty enemies, the prince of darknes, the rulers of the aire, the ſpirituall craftineſſe and pollicies of hell! why ariſeſt thou not thou ſluggard? thy foes in gret number are prepared with manie ambuſhmentes, hauing a huge armie all maliciouſly bent, with venemous dartes to pearce thorow thy heart: they are entred thy hold at all fiue gates of thy outward ſences: yea they haue broken downe thy inward doores, and haue left thee but one windowe towards heauen to eſcape by, euen thy prayers, wherto the ſpirit of God wayteth thy ſpeedie comming: make haſt O thou heauie with ſleepe, or thou art taken by thy cruell enemies, whoſe handes are of iron, and their teeth of ſteele, to grinde thy verye bones to powder: hearken no longer to that ſtinking harlot, thy wicked appetite, which lying in thy boſome, deſireth nothing but thy

vtter destruction; shee perswadeth thee that thou art in no present daunger, that shee may reioyce at thy miserable end. It may bee thou art led to the slaughter, that though thou goe on a litle way in thy pleasant path, thou maist returne backe when thou wilt, and thy little wandring wil not gretly be regarded. O thou vnwise and sottish of heart! when wilt thou vnderstand? Hath the sonne of God indured such paine for the smallest of thy sinnes, and makest thou so light account of so greeuous crimes? Dooth the lawe thunder curses, and plagues, & euerlasting tormentes against thy least inordinate motions, and didst thou not dread to perfourme so shameleſse a practise? Knowest thou not that the eyes of God, and his Angels behold thee doing that thou woldest be ashamed to doe in the presence of vngodly men, or vncleane beasts? or doest thou not consider howe thou didst greeue the spirite of God, who hath vouchsafed of his infinite mercie, to dwell in thy bodie to this end, chiefly e that hee might mortifie thy carnall lusts? Why didst thou then defile his temple, which hee hath sanctified to bee an house for himselfe to dwell in? take heed thou driue not out so worthie & noble a guest, by such swinish and fleshly behauior, who if he once depart, then shalt thou be an hold for diuels, and

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legions of damned ſpirits, that they may ſtuffe thee full of all maner of iniquitie, and then at length become pitch & brimſtone to maintaine the fire of Gods ſcorching wrath in thy ſinewes, ſpirits, and inward bowels, drinking out in ful meaſure the dregs of the wine of his rage and fury: and canſt thou be ſo blind and retchleſſe, that for the vaine pleaſure of ſinne for a little while, thou wilt conſtraine God to tormẽt thee euerlaſtingly, who it may be euẽ at this inſtant, if thou wilt ſtil try his patience & long ſufferance, will ſodainely take thy ſpirite from thee, or come in iudgement to recompence to all ſinners by his finall ſentence in the burning of the whole world, the ſtipẽd of horror, ſhame, confuſion, & vtter reprobation: & weigh with thy ſelfe, that to approch to God, is the chiefeſt ioy of his choſen, to beholde his glorious countenance in the face of his ſonne, wheras thy ſinnes do ſeperate thee from him, and make thee afraid to ſpeake to him by prayers, which is thy chiefeſt & greateſt ſolace in this mortal life: how much more will thy vngodlines make thee wiſh delay of the laſt iudgement, the ſpeedie and preſente comming whereof is a chiefe proppe of our fight, in the middeſt of ſo many troubles and temptations: and withal, remember how the diuell that roring Lion laboureth by this impure act, to make thee moſt filthy & lothſom

in the ſight of God, and reioyceth to ſee thy gratious Father, mercifull Sauiour, and comfortable ſanctifier, ſo abuſed and withſtoode, and angered by thee whom he hath wonderfully made, carefully preſerued, and dearly redeemed, and tenderly loued, that if it may bee thou ſhouldeſt by vtter Apoſtaſie, diſhonour him in the face of the world, who hath aduãced thee in the preſence of all his Angels: and thogh thou be ſo ſure in faith that thou canſt not vtterly fall (the conſideration whereof ſhould make thee more dutifull, and not incourage thee in a ſinful courſe) yet maiſt thou by little and little, aud by often falling, bring thyſelfe into a better liking, both of the wicked & of wickednes it ſelfe) whom thou oughteſt to hate with a perfect hatred, & then God by iuſt iudgement caſt thee into a ſure ſleepe, that thy filthineſſe may be ſeene of men, and thou condemned to the griefe of the righteous, & ſcorned to the ſhame of the vngodlie, and in the meane ſeaſon, by prouoking Gods iudgment, be ſpoiled of thy goodly ornamẽts of thy godly deſires, of religious thoughts, of zealous affections, of chriſtian cõmunication, of holie indeuours, of aſſured perſwaſions of fayth, of ſtedfaſt waytinges through hope; of conſtant ſuffering by patience, and hearty reioiſings from loue. In the perfect conſummation of which things, becauſe all happines cõ-

ſiſteth,

ſteth, beware thou careleſſe wretch, leaſt ſodainly by thy abhominable filthines, thou eyther for a time wholy depriue thy ſelf of comfortable feeling of theſe thinges, or much diminiſh thy preſent graces & bleſſings receyued of the holy ſpirit, to the glory of God the father. But why doe I vtter my voice, or ſtriue to make a dead catkas moue? O quicken thou me that art the fountain of life, & cal thou out of heauen thy dwelling place, that my wandring ſoule may heare the voice of her ſhepheard, and followe thee whither ſoeuer thou leadeſt: nay of thy tender compaſſion take me vp vpon thy ſhoulders, and carrie mee gentlie into thy fold again: for theeues haue ſtoln me away, & haue bound my feet ſo that I cannot go, & they watch for me vntill thou art gone: that they may carry me away quick from thy paſtures: O do thou therfore preſently deliuer me, & giue me thy helping hand: O caſt thou down by thy ſpirit my raging luſt, and by thy grace ſubdue mine vntamed affection. I am weake O Lorde, and vnable to reſiſt the force of my mightie aduerſarie: ſende thy helpe from aboue, and ſaue mee out of the iawes of the cruell Lion: thou haſt deliuered me out of the mouth of hell; O let not the gates thereof anie more preuaile againſt mee: let mee not anye longer bee occupyed in vngodlineſſe, leaſt mine enemie triumph ouer mee, ſaying

in his malitious heart, there, there, so would I haue it. Let this sin be farre from me O Lord, least I shoulde defile my selfe anie more with this notorious wickednesse: worke therefore in mine heart an vtter detestation of it, that I may euer heereafter keepe my selfe pure and vnspotted for thy kingdome. Thou that art able to make of stones children to Abraham, mollifie I pray thee my stony hart, that al maner of sonnelike affections may be imprinted therein: plucke vp O good Father these roots of bitternesse, that no vnsauorie fruite maye come of the tree, which thou by thyne owne hand hast planted. I desire, I looke, I cal, I cry, for thy assistance, that I may conquer this vnruly motion. O blessed sauiour that hast granted so many petitions vppon earth, to them that were carefull for the body: fulfill I pray thee, this my desire; not for health, nor strength, nor riches, nor honour, nor for food, nor apparrell, but for thy heauenly grace and inspiration: yea let mee loose all those, rather than be left to my sinful flesh, that I should be ruled anie longer thereby. Mortifie good Father in me the old body of sinne, and giue vnto mee a new bodie, purged from these deade works to serue the liuing God: renew my spirit dayly, that I may cast away these works of darknesse: let it be enough O merciful Father, that my weaknesse in failing heretofore, hath

bin made knowne vnto me, leaſt I ſhould bee too proud. Now let thy ſtrength appeare, in putting this mine enemie vnder my feet, that thereby I may be bold to put my confidence in thee. Why ſhould my bodie made by thine hand, and my ſoule framed according to thy image, be giuen ouer as a pray into the hands of Sathan? Deliuer me O Lord from the ſnare of the hunter, and preſerue me from the hand of mine enemie, who lyeth in wait for my ſpirituall life, & laboreth my euerlaſting deſtruction: ſo ſhal I praiſe thee for thy great goodnes, & magnifie thy name for giuing me conqueſt ouer my aduerſary that is too ſtrong for me. To thee I flie for ſuccor til this tempeſt be ouerpaſt, hide me I pray thee vnder thy ſhield & buckler, that none of the fiery darts of Satan take hold on me. Good Lord, for the loue thou beareſt vnto mankind, for thy ſons ſake, who hath taken our nature vpon him, graunt that I may not be tempted aboue my ſtrēgth, & that in all temptations I may flie vnto thee, as a horne of my ſaluatiō, yeelding thee moſt humble & hartie thanks, for that thou haſt giuen me a deſire to withſtand my ſinfull fleſh; which thy worke I beſeech thee for thy name ſake, to perfect and fully accompliſh.

Matth 26 41.

Watch & pray leſt ye enter into temptatiō: the ſpirit is willing, but the fleſh weake.

ETernall God, almightie, and all mercifull: we thy vnworthie ſeruants, proſtrate before thy throane of grace, doo yeelde our ſelues body and ſoule vnto thee for all thy benefites, which thou from our birth haſt heaped vpon vs, as though wee had alwayes done thy will: although wee occupyed about vayne things, neuer marked, neuer loued, neuer ſerued, neuer thanked thee ſo heartily for them, as wee eſteeme a mortall friende for the leaſt curteſie. Therefore wee come with ſhame and ſorrow to confeſſe our ſinnes, not ſmall, but grieuous: not a few, but infinite; not paſt, but preſent; not ſecret, but preſumptuous; agaynſt thy expreſſe word and will: againſt our owne conſcience, knowledge, and liking, if anie had done them but our ſelues. O Lorde, if thou ſhouldeſt require but the leaſt of them at our handes, Sathan would challenge vs for his, and wee ſhould neuer ſee thy face againe, nor the Heauens, nor the earth, nor all the goodneſſe which thou haſt prepared for man. What ſhall we doe then, but appeale vnto thy mercie, and humbly deſire thy fatherly goodneſſe, to extend that compaſſion towardes vs, which thy beloued Sonne our louing ſauiourath purchaſed

chaſed, ſo mightily, ſo gratiouſly, & ſo dearlie for vs; we beleeue & know, that one drop of his bloud is ſufficiēt to heale our infirmities, pardon our iniquities, & ſupply our neceſſities, but without thy grace our light, our ſtrēgth, our guide, we are able to do nothing but ſin, as wofull experience hath taught vs too long, & the example of them which are voide thereof, whoſe life is nothing elſe but the ſeruice of the world, the fleſh and the diuell. Therfore good father, as thou in ſpecial fauour haſt appointed vs to ſerue thee, like as thou haſt ordaind al other creatures to ſerue vs; ſo may it pleaſe thee to ſende downe thy heauenly ſpirit into this earthly manſion, to illuminate our mindes, mollifie our heartes, change our affections, ſubdue our reaſon; regenerate our wils, and purifie our nature to this dutie, ſo ſhall not thy benefites, nor thy chaſtiſements, nor thy word return void, but accompliſh that for which they were ſent, vntill we be renued to the image of thy ſon. Good Lord we beſeech thee, looke down in the multitude of thy compaſſions vpon thy militant church, this ſinfull realme, thy gracious handmayd, our dread Soueraigne, her Honourable Counſell, the ciuill Magiſtrates the paineful Miniſters, the two Vniuerſities, the people that ſit in darkneſſe, and all that beare thy Croſſe. Gather vs into one communion

munion of thy truth, & giue vnto euery man, a ſpirit to his calling, that we being mindfull of the account, & that we are called Chriſtians, may firmely reſolue, ſpeedily begin, and continually perſeuer in doing and ſuffering thy holy wil. Good Lord bleſſe and ſanctify our meeting, that no temptation hinder me in ſpeaking, nor them in hearing, but that thy word may bee heard and ſpoken as the word of God, which is able to ſaue our ſouls in that day, howſoeuer it pleaſeth thee by weake and fooliſh thinges to magnifie thy ſelf. There is no cauſe, O God moſt iuſt, why thou ſhouldeſt heare ſinners, which are diſpleaſed with ſin, but for his ſake which ſuffered for ſin, and ſinned not: in whoſe name we are bold to lift vp our harts, hands, and voices vnto thee, praying as he hath taught vs: *Our Father which art in heauen, &c.*

FINIS.

THE TRVMPET OF THE SOVLE, SOVNDING TO IVDGEMENT.

By Henry Smith.

Eccleſiaſtes. 11. Chap. 9. verſe.

The text.

Reioyce O yonng man in thy youth: and let thy hart be merry in thy young dayes: followe the wayes of thine owne hart, and the luſtes of thine eies: But remember for all theſe things thou muſt come to iudgement.

WHen I ſhould haue preached vnder the croſſe, I muſed what text to take in hand to pleaſe all, and to keepe my ſelfe out of dãger: and muſing, I could not finde anie text in the ſcripture that did not reproue ſinne, vnleſſe it were in the Apocrypha, which is not of the ſcripture: this text bids them be voluptuous, be voluptuous ſtill: let them be vaine glorious, be vaineglorious ſtill: let